CHRISTIAN STATESMAN

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SAN FRANCISCO THEOLOGICAL SEMINARY Alcove Case

The Golden Mean of Authority

> Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.
>
> ISA: 30:21

DOCTOR FORSYTHE in his lectures on the Principle of Authority said, "The Church must ever choose between a crippling tradition and a naive experimentation." Civil government is confronted by the same dilemma. It also must avoid these extremes by choosing the path of obedience to the spirit, rather than the letter of the Bible.

All are agreed that a modern government cannot be hampered by the usages and practices of past centuries. They become in time what foot binding was to Chinese women. Witness the impotence of many of our state courts today, in their conflict with crime. Their practices, usages and verbiage are of the Eighteenth Century and are making them ridiculous.

No nation for a moment should be expected to submit to an earthly authority whose banner is "Semper Eadem." For we well know that, "New occasions teach new duties. Time makes ancient good uncouth. They must upward still and onward, who would keep abreast of truth."

Nor can a modern government afford to dissipate its energies in naive experimentation in social theories and practices, in untried laws and institutions. Of nations and governments as well as of individuals it can be truthfully said, "Not to know the past is always to be a child."

Nowhere more than in the sphere of civil government is there a necessity of using this authority of the past, of God if you will, according to the Pauline rule "the letter killeth but the spirit maketh alive." Take the law of Moses where he applied the Commandment, "Remember the Sabbath day to keep it holy," which forbade the kindling of a fire upon the Sabbath. Making a literal application of that today north of the Fortieth parallel would destroy whole nations. But we should "remember the Sabbath day to keep it holy," by ceasing all unnecessary labor, business and commercialized sports on that day.

The civic need of today is that we treat this great body of truth, this ancient deposit of moral and spiritual life as modern jurisprudence treats the ancient Roman and Anglo Saxon laws. We should draw therefrom its abiding principles, strip from them their temporal and local settings and then drive them through modern conditions as a surveyor drives his lines through the unchartered wilderness.

Eternal truths do not change with philosophical fashions. What was essentially true three thousand years ago is true today. Obedience to such established truths as the supreme authority of Christ makes us free today as when he spoke these words "If the Son shall make you free ye shall be free indeed." Freedom will ever be under the authority of Christ and not from it. The obligation to do good unto all men rather than to please a few is as great today as ever. Blasphemy, promiscuity, lying, murder, covetousness and anarchy which cursed the past will curse the present and the future.

Happy is that nation which hears this moral and spiritual voice from the past; which finds its clearest tones in The Prophet of Nazareth, saying at the forks of every moral road in the nation's progress, "This is the way, walk ye in it." And thrice blessed is the nation that heeds that voice.

The Freedom of Liberty Bell

(Auspices of Winona Lake Assembly)

WINONA LAKE, INDIANA—BILLY SUNDAY TABERNACLE

Saturday, August 9, 8:00 P.M.

THE acme of The National Reform Association's program at Winona Lake, Indiana will be the skillful presentation of the pageant, "The Freedom of Liberty Bell," in the Billy Sunday Tabernacle, at 8 o'clock the evening of August 9th, by a cast of nearly one hundred, all ages, most of them being in costume.

"The Freedom of Liberty Bell" is a historical pageant with a fascinating romance running through most of its setting. Historically it covers very important periods in the history of America and carries a great patriotic message.

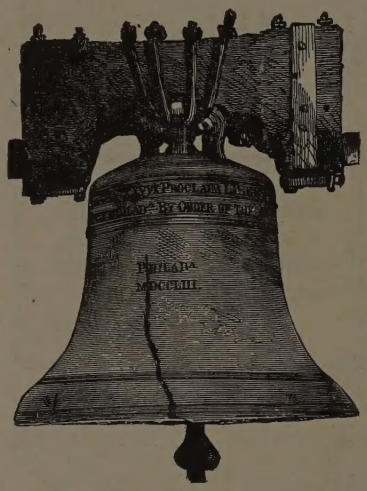
The cast includes among its many characters those of Miss Liberty Bell, George Washington, Abraham Lincoln, Betsy Ross, Mrs. Bache (Benjamin Franklin's daughter), Mrs. Robert Morris, Frances E. Willard, Mr. Bottle, Uncle Sam and LITTLE UNCLE SAM.

The first and second episodes present scenes from the colonial and revolutionary periods of our nation's history; the third, from the period when our country was in the grip of the Civil War; while the following episodes cover the years betwixt that period and the present time.

These are exacting reproductions that require delicate and skillful handling in order that the full force of their story may be properly conveyed to the audience.

Among the many splendid features of this pageant are, A Colonial Tea Party, The Ringing of Old Liberty Bell on Independence Day, Betsy Ross Presenting Our First Flag to The Father of Our Country, A Tragic Event in the Public Life of Lincoln, and a Hearing Before a Committee of Congress.

This pageant has been presented in Philadelphia, under our auspices, where it created great interest and was given hearty ap-



"Proclaim liberty throughout the land, unto all the inhabitants thereof." Leviticus xxv:10.

plause that testified to the success with which the lines and action were interpreted. Its marked success when given in Philadelphia, the home of Liberty Bell, was a point of tribute to the ability of the members of the cast who presented it in that city. The leading characters of that presentation will be at Winona Lake to take their respective parts in the presentation of this pageant there. This alone will insure its whole hearted acceptance and warm approval by all who attend.

Appropriate music, stirring songs, mischevious imps and charming elves give variety and color to the pageant.

Many appreciations of the pageant from those who witnessed its presentation have come to us, among which are the following: Rev. R. A. Hutchison, D.D., LL.D., General Secretary of the Board of American Missions of the United Presbyterian Church of North America and former moderator of the General Assembly of the United Presbyterian Church, "The new pageant, 'The Freedom of Liberty Bell', carries a striking and informing message to eye and ear. It is both instructive and inspirational. It thrills young and old with moral ideals and stirs the heart with the spirit of patriotism. Every American ought to hear and witness this picture of American History."

Some characters from the pageant

The privilege of attending a pageant of such character and high grade is a rare one; but one that is open to all persons living in, or within a radius of one hundred or more miles of, Winona Lake. One you can ill afford to miss, and one that you will not want to miss. So make sure of the DATE: August 9th, TIME: 8:00 p. m., PLACE: Billy Sunday Tabernacle, Winona Lake, Indiana. Tickets only 50 cents.

This pageant is given under the auspices of The Winona Lake Assembly, as one of its regular evening entertainments.

Christian Citizenship Conference

(Auspices of The National Reform Association)

WINONA LAKE, INDIANA—AUDITORIUM

Monday to Thursday, August 4-7

Pageant—"Children Have a Part"

Pageant—"Making Our First Flag"

MONDAY, AUGUST 4

10 A.M. "The American Invasion."
Prof. John Coleman, Geneva College, Beaver Falls, Pa.

11 A.M. "Symptoms of Moral Decadence in America"
Phillip Yarrow, Supt. of Illinois Vigilance Association, Chicago.

TUESDAY, AUGUST 5

10 A.M. "Criminal Conditions, Causes and Cure"
Phillip Yarrow.

11 A.M. "Realism and Idealism in International Relationships"
Prof. John Coleman

WEDNESDAY, AUGUST 6

10 A.M. "Seeing America Through the Eyes of My God"
Rev. R. A. Blair (the blind preacher who sees), Parnassus, Pa.

11 A.M. "Prohibition—How We Got It and Why We Will Keep It"
Prof. R. J. G. McKnight, President Reformed Presbyterian Theological Seminary, Pittsburgh, Pa.

THURSDAY, AUGUST 7

10 A.M. "The Wet Metropolitan Press and Prohibition"
Rev. R. H. Martin, D.D., President of The National Reform Association, Pittsburgh, Pa.

11 A.M. "Patriotism for Today"
Rev. E. A. Crooks, D.D., New Castle, Pa.

The aim of the Conference is, by furnishing information, practical suggestions and inspiration, to help those who attend in meeting their responsibilities as Christian citizens.

After the discussion of each subject there will be an Open Forum of at least 20 minutes for questions and free discussion in which those present are urged to participate.

Live, well-informed and up-to-date speakers have been secured for every subject under discussion. Phillip Yarrow has had at least ten years first-hand contact with vice and crime in Chicago. With the recent Lingle murder crime conditions in Chicago are much in the limelight. His messages should be most interesting and helpful. Prof. John Coleman, who is to bring two messages on International Relationships, is professor of Political Science in Geneva College, well-informed on the practical aspects of his subject and much in demand for addresses on war and peace. Dr. McKnight, who speaks on Prohibition, has recently discussed this subject most acceptably in some of the largest churches of Pittsburgh. Dr. Martin has published within a few months a series of prohibition leaflets for which there has been a wide demand. The blind preacher, Rev. R. A. Blair, with his remarkable German shepherd dog, Dorothy, will drive home some of the practical duties of citizenship and Dr. E. A. Crooks, a veteran in reform work, will fittingly close the Conference in a message on "Patriotism for Today".

THE CHRISTIAN STATESMAN

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R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

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Prohibition Suggestions

The National Conference of Organizations Supporting the Eighteenth Amendment,with 30 constituent organizations, held a special meeting in New York City, July 1st and 2nd. The Conference was well attended. The spirit of cooperation and concord prevailed throughout the sessions.

A series of resolutions and program of action were unanimously adopted which contain many practical suggestions for the constituent organizations and all prohibition leaders. We have space in this issue for only a few of these.

The opening statement is significant; "Recognizing the fact that we are in the midst of a tremendous struggle with the forces that are seeking to destroy national prohibition and restore in some form with legal sanction the traffic in intoxicating liquors; that the situation is critical and will be for some time to come; that to meet this situation, to maintain national prohibition and make it more effective in the life of our people, united and adequately organized effort, new vision, new methods and a new consecration are necessary, The National Conference of Organizations Supporting the Eighteenth Amendment makes the following recommendations."

The first recommendation urges a "redoubling of effort along all educational lines having to do with total abstinence and prohibition" and is based upon a recognition of "the fact that our fundamental task is to maintain and strengthen public sentiment in behalf of national prohibition and against the use of intoxicating liquors and the liquor traffic." Among the recommendations made were "efforts to interest the United States government in the campaign to teach the nature and effects of intoxicating liquors and the duty of upholding the Constitution, particularly the Eighteenth Amendment; the use of the radio as a means of reaching those who need our message; a poster campaign, the National Conference to prepare the posters and make them available to their constituent organizations." Recognizing the power of the press in molding public sentiment on the prohibition question, the Conference urged its use to the fullest possible extent in getting facts and arguments on behalf of prohibition to the people. Attention was called to the fact that a great majority of the rural papers are favorable to prohibition and will gladly accept material by the friends of prohibition if presented in good shape. In reference to the metropolitan press which is largely wet and which is exerting a powerful influence in breaking down prohibition sentiment the Conference urges that "earnest and persistent efforts be made to secure from the editors and publishers of these wet newspapers fair treatment of this subject; also that our friends make use of the columns of these newspapers, wherever possible, to correct misleading and false statements against prohibition and to present facts on its behalf."

The Conference also recognized "the great importance in the immediate future of the political aspects of the prohibition struggle" especially in view of the fact that the Wets, formerly content with sponsoring straw ballots and unbinding referenda, are now organizing their forces and raising large funds for a nationwide drive to elect public officials who are committed to the repeal or nullification of the Eighteenth Amendment. It was recommended that particular efforts be made to prevent state and county political conventions from declaring against prohibition (as was done recently by the Republican State Convention of New Jersey and a county political convention in Washington) in preparation for having the coming national political convention make a similar declaration and nominate a Wet candidate for President. Attention was called to the fact that it is not too early to begin work to secure the election of Dry delegates to the national political convention. It was urged that special efforts be made to prevent the repeal of the state prohibition code of Massachusetts in the election next November when the citizens of the state are to vote on this question.

The Cure for City Cooties

Paul Blanchard, formerly editor of the Nation, recently gave in an address the following definition of "racketeering".

> "Racketeering is a scheme by which human parasites graft themselves upon and live by the industry of others, maintaining their hold by terrorism, fraud, misrepresentation and manipulation."

Or in other words he is describing how the parasites of our nation get and maintain their position upon the bodies of our cities. He however left out one important descriptive word "protection." These cooties would not last a week if all political protection were withdrawn. And political protection is simply one of the sinister forms of racketeering.

This old vice with a new name is simply one of the first fruits of extra constitutional government carried on by Tammany and its kindred organizations in every considerable city. These exist simply because too many of our supposedly good citizens are unrecognized parasites and working their own racket like the recently murdered Jake Lingle of the Chicago Tribune.

There are three simple rules for getting rid of these cooties. Let every citizen give up his own racket, whatever it be; elect honest God-fearing, conscientious men to office, and support them in honest constitutional government of our cities.

A Prediction Which Came True

In 1913, Sept. 10, the Editor of Liquor Dealer's Journal in advising his fellow rummies how to meet the approaching storm wrote:

"It is always best to look at things as they are. To us there is the "handwriting on the wall" and its interpretation spells **doom.** For this the liquor business is to blame. It seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself it has formed alliances with the slums that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers and backs with all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state or national administration.

Why? Because it has to ask immunity for its own lawlessness. The case of the liquor traffic is called for adjudication by the American people and must be ready for trial."

This editor was a fairly good prognosticator. It happened, and

Objections to the Christian Amendment

(Continued from the July Issue of The Christian Statesman)

The State Has Nothing To Do with Religion

The purpose of the state is purely secular. Religion is a matter for the individual and the church. Why mar a splendid historical state document by injecting into it something alien to its purpose?

The facts are diametrically opposite to these assertions. In only a modified degree is this true of the relations between the church and the state. It is utterly false as to the relations between the state and religion.

The framers of the constitution injected the religious question when they required senators and the President to take an oath upon entering into the duties of their respective offices. The people injected it when they adopted the First Amendment, which forbids Congress to pass any law restraining the free exercise of religion. It is not therefore true that the state has nothing to do with religion. That is simply a dogma of the French Revolution without a fact or a scintilla of reason to support it. The state determines its own relation to religion. It defines what practices of religion shall be permitted and how they shall be regulated. It determines to what extent and in what manner the observances of religion shall be practiced by its own officers, in the course of their duties. It defines perjury and blasphemy and prescribes penalties for them. It determines what day of rest shall be observed among the people.

Such as make this objection overlook the fact that two-fifths of the Bible deals with the religion of nations and the relation of the nation to religion. This is the history of the religious life of the Israelitish Nation and the nations which came in contact with it, wherein it is revealed that God holds nations and states responsible for their acts as well as individuals. Upon all these grounds such an objection is an absurdity.

Should Be Left to the States

The individual states have to deal with these matters primarily and the Federal government is primarily concerned with mere administrative matters.

There are two answers to this. The first is that the Federal government is compelled to deal with many subjects involving the ethics of Christianity. It had to suppress slavery, to prohibit polygamy, to prohibit lotteries, the sale of narcotics and alcohol. It will be compelled finally to deal with the exploitation of children as it has had to deal with the merchandising of women. It has to deal with the education of the prisoners in the Federal prisons and with the soldiers and sailors as well as to regulate religious observances in the barracks and on shipboard. It regulates business and forbids unethical practices. It deals with peace and war and must determine the Sabbath laws of the District of Columbia and the Territories. For all of these it needs a standard of ethics for its guidance as much as do the states. Such an amendment erects that standard.

The second answer is that the Federal courts are the final arbiters of all matters involved in the moral legislation of the several states. All such laws have to be tested by the federal as well as by the state constitutions. The Federal constitution thus becomes the supreme standard of all the laws in the United States, by whatever legislative body they are enacted. It is neither wise nor right to leave this supreme standard deficient as to its ethics, and with a lower and more indefinite standard than that possessed by the states. Such a policy can only work confusion.

Burden upon the Courts to Interpret the Bible

For more than fifty years uninformed persons have been urging this objection against such an amendment. Their argument is that as the ecclesiastical expounders of the Bible have never been able to reach any sort of agreement as to its meaning the same confusion would be injected into the domain of civil law.

It is a sufficient answer to this objection to reply that the courts always have expounded and interpreted the Bible as is witnessed by the hundreds of decisions and opinions during our national history where the Bible is treated as an authority. The British courts, from which ours derived much of their custom and practice, have been doing this from the earliest times. As an illustration take the case in the Supreme Court of the United States entitled "In re King." It was a case involving the Tennessee Sabbath law. In that the court did not hesitate to interpret Scripture. In fact as interpreters of Scripture the judges seem to have grasped more perfectly than the ecclesiastic that great principle of Paul's, "The letter killeth but the spirit maketh alive." Many churchmen could profitably sit at their feet for a course in this science.

This amendment would simply furnish a little clearer and more solid foundation for the ethical work of the courts but would not extend their practice to any appreciable extent.

Destroy Religious Equality

This objection is based upon an erroneous assumption and not upon a fact. There never was and never was intended to be an exact equality between atheism, Judaism, Mohammedanism and Mormonism on the one hand and Christianity on the other. Had that interpretation been put upon the constitution when it was offered by the convention for adoption it would have been instantly rejected. The impression then given out was that it was unnecessary and the cruel exigencies of the time overrode all objection to it. From the first this has been a Christian nation and it was the endeavor of the people to erect a Christian state with a Christian government. There has never been a pretense of any such exact equality. All that was guaranteed

(*Continued on page 8, col. 2*)

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his judgment of his crowd that their utter lawlessness destroyed their industry is not far wrong. That they learn nothing but how to lie more effectually and stand together a little better is very evident from the 17 years of history that has developed since Sept. 10, 1913.

But the amazing thing is, that this slimy, greedy, treasonable, heartless, murderous crowd, have been able to get such men as Presidents Butler and Church and Colonel Atterbury to act as respectable fronts for them in this present fight for their lost cause.

Association Activities

"Special Events" of this month included a luncheon in the Union Club of Pittsburgh, July 9th, given by The National Reform Association for a small group of women who are friends of The National Reform Association and of the causes for which it stands. Among those who attended the luncheon were Mrs. S. K. Cunningham, Mrs. J. A. Hetrick, Mrs. W. T. Larimer, Mrs. F. G. Love, Mrs. N. B. Ward and Mrs. J. R. Cutler all of Pittsburgh, and Mrs. T. H. Acheson, Mrs. Ella M. George, Mrs. J. S. Martin and Mrs. R. H. Martin of Beaver Falls, Pa. At this luncheon it was planned to organize "The Woman's Auxiliary to The National Reform Association" to work in cooperation with The National Reform Association and sponsor the causes for which it is laboring, especially those of Anti-Mormonism and Christian Public Education. Mrs. Acheson was elected temporary President and Mrs. George, temporary Vice-President. The first meeting will be held at the end of the vacation season.

Mrs. Shepard's Letter

To those of us who are students of the workings of "The Church of Jesus Christ of Latter Day Saints" it is not uncommon for us to note the ego and perfect confidence of the heirarchy in their presentation to their gullible followers of the absolute and impregnable perfectness of this Mormon church.

Constantly, their unreasoning and docile and obedient followers must be bolstered up in the infallibility of the church. And here is a sample of a recent editorial in one of the church publications, "The possession of the true Gospel of Christ, in the purity and power, as it has been restored to the earth in these latter days, places the Church of Jesus Christ of Latter-Day Saints upon a higher plane than that occupied by any other church. Having inspired apostles and prophets at its head, who have been authorized by God to reveal unto the children of men His word and will, it is not subject to the limitations that characterize all religious organizations of merely human origin. In addition to this, every faithful member of the church is entitled to and does receive the gift of the Holy Ghost, that Divine guide and instructor which the Son of God promised the Church just before His ascension to heaven. These things distinguish, and always will distinguish, the true Church of Christ from all other churches."

This editorial from a cult that teaches that no man or woman will be saved unless they accept the gospel of the latter days as revealed through the impostor Joseph Smith—"the so-called prophet"; that each convert must study his genealogy and baptize every ancestor out of purgatory, where he now languishes, because he accepted the faith of some of these other denominations; that an *absolute belief* in the *call* and *mission of Joseph Smith* is as *important* as to believe in Jesus Christ, makes me want to write in letters of fire the verse that we love and know as John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Not one word about a belief in Joseph Smith.

Further the editorial continued, "A wonderful change is experienced by the true believer on becoming a member of the restored Church of Christ. No matter what religion they formerly believed in, it is the testimony of converts that there always appeared to be something lacking—some doctrines that weren't clear, some portions of Scripture they never could harmonize with their belief, some vital question to which no answers were forthcoming—all of which left a feeling of heart-hunger and uncertainty. When through obedience to the Everlasting Gospel, they receive the birth of water and of the Spirit, they find that they can turn to the Scripture with a feeling of perfect freedom, for they have found the key to the understanding of the whole, even the same Divine Spirit that inspired the writers of the Scriptures in ancient times."

Against this great spirit of egotism, we have the testimony of millions of faithful followers of the meek and lowly Jesus Christ, who have in the past and will for generations yet to come say with St. Paul of old, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The writer of this editorial is one of the twelve apostles of the Mormon church, and tells how "A painful surprise usually comes to the new convert to the truth on finding that so many will give no heed to the Gospel message that has brought so much light and joy to him. It would seem that every believer in the Christian religion ought to be delighted to learn that God has again spoken from the heavens and revealed again the true Gospel in all its power and beauty. But to meet people claiming to be believers in Christ, especially ministers of the Gospel, who will reject the testimony of the truth without a moment's thought, is truly astonishing." We reply to this by saying, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

A recent article in the New York Times entitled, "Churches Keep Step with Our Population", gives report of a religious research financed by Rockefeller, which shows a vast property increase, and that fifty-five of every one hundred adults in America are churchmen who belong to one of the two hundred and twelve separate denominations having 232,000 churches and 44,380,000 members. One of the striking points is that in those states in which the suicide rate tends to be high the proportion of the population in church tends to be low.

Most of the two hundred and twelve religious denominations mentioned are numerically small. More than one half have fewer than 7,000 members each, but differences in the rate of growth of individual denominations are quite as striking. Four of the larger denominations more than doubled their membership during the past twenty years. These are the Church of Christ, Scientist, the African Methodist Episcopal Church and the Church of Jesus Christ of Latter Day Saints (Mormon). The rapid growth of such non-traditional sects as the Mormons and the Christian Scientists, the article declares, would seem to demonstrate fundamental changes in the religious thinking of large groups of Americans. And yet, in our campaign against the propaganda of the Mormon emisaries, we are constantly met with this statement by ministers and leaders in Christian work, "Why, I thought the Mormons were dying out. I did not know there were any Mormons except in Utah." Hundreds of young people, in our religious denominations, are growing to manhood and womanhood, who have not been warned by parents, Sabbath School teachers or pastors about this peculiar cult. These young people are unprepared when they enter college and go into the business world to meet the advances of Mormon elders.

What will you do in your own little corner to carry the message of warning?

Arkansas Campaign for the Bible in the Schools

W. S. Fleming

At the regular election on November 4th, Arkansas will vote on the question of having the Bible read every day in every school room. The campaign to get the question on the ballot went over the top on July 3rd, with a total of almost 20,000 signatures when only 15,707 were needed. Quite a number of names will be added later.

Such bills are usually passed by the state legislature. In Arkansas the bill is coming up by the initiatory process. That is, the proposed law is to be enacted by direct vote of the people at the regular election in November. By this method it was necessary to circulate petitions in all parts of the state containing a copy of the law to secure signatures of legal voters asking that the question be put on the ballot. It was necessary to secure the signature of 80 percent of the legal voters and have the petitions filed with the secretary of state by July 4th.

The movement was started in November, 1929 at the state convention of the Woman's Christian Temperance Union. The leaders at once got in touch with The National Reform Association and asked that the representative of the Association be sent into the state to help in the campaign. After the exchange of several letters and telegrams, on January 5th this writer was on his way from Chicago to Arkansas by auto to give such assistance as might be needed.

After conference with numerous leaders, it was decided to organize the Moral Culture League of Arkansas to take active charge of the campaign. This would leave the Woman's Christian Temperance Union and other organizations as active supporters of the effort. Leading clergymen and laymen of various denominations became officers of the league, and stood in the open giving the campaign their earnest support.

One of the most difficult matters was to phrase the bill to make it satisfactory to those who were at heart back of the matter. This was accomplished so well that the editor of a prominent paper said that the bill was probably as nearly perfect as a bill of the kind could be made.

Without the preamble and the penalty clause, the bill is as follows,—

"That every teacher or other person in charge shall provide for the reverent daily reading of a portion of the English Bible without comment in every public tax-supported school up to and including every high school in the state in the presence of the pupils; and prayer may be offered, or the Lord's prayer repeated: PROVIDED, that no pupil shall be required to take part, and that any pupil shall be excused from the room on written request of a parent or guardian."

No word of publicity was given out until the bill had been perfected and unanimously approved by the Ministerial Alliance of Little Rock, the capital city. One leading paper at once sent copies of the bill to a number of leading churchmen asking the opinion of the measure for publication. Within a few days replies were received from three Bishops,—the Methodist, Episcopalian and Roman Catholic, as well as leading officials of the Baptist and Presbyterian churches and from the other citizens. All were favorable except that the Roman Catholic Bishop was not quite sure that such a move is desirable.

Then followed the active speaking campaign to inform the people and rouse sentiment for the bill. Arkansas has plenty of rain in winter, and though she has many miles of gravel road, there is yet comparatively little concrete road in the state. In the six months I was in the state, my auto traveled considerably more than 11,000 miles. Every corner of the state was reached. Almost every town of any size was visited and many audiences large and small were addressed. Hundreds of personal interviews were held. Thousands of pages of literature were distributed. Material was left for the press through the state. In no instance was it declined and it was nearly always used. School men were often interviewed and not a few were glad to give ready support to the movement. Some pastors were hesitant, but their doubts were usually dissipated by an interview. I spoke in the largest Baptist church in the state; in the largest Methodist; in the largest Presbyterian; and in the second largest Episcopalian. Everywhere I left blank petitions in the hands of responsible people to secure signatures.

The Woman's Christian Temperance Union had local organizations in all leading towns and in many smaller places, and where these existed, their members took charge of the petitions, and did most splendid service. During the spring, Woman's Christian Temperance Union institutes were held in all parts of the state, and at every one, much time was given to the subject of the Bible in the schools and to the campaign to secure signatures. In many county seat towns the Woman's Christian Temperance Union took charge of securing signatures for the entire county. It was especially fine that the Vice-President of the state Woman's Christian Temperance Union was also Executive-Secretary of the Moral Culture League and general manager of both with the work of both in the same office.

Organizing the leadership, organizing the state, rousing public sentiment, securing the 20,000 signatures, altogether was not a small task, in fact bigger than at first seemed. No matter what the help of The National Reform Association, the task could not have been done in such short time but for the splendid work of the Woman's Christian Temperance Union. One matter is worthy of special note. Several other initiative bills were put upon the ballot by obtaining signatures to petitions, and in all these canvassers were paid ten cents for every signature obtained. Whence the necessary money? Deponent saith not. But with us, all work was volunteer. Not a cent was paid for signatures.

There is little doubt but that the vote will be favorable at the election in November. But we will take no chances. The church papers that did so splendidly will keep up the work of publicity. The secular papers will be given material constantly. Pastors will be furnished materials for sermons. Plans are now laid for constant cooperation among all forces including The National Reform Association until the ballots are cast and counted in November. Arkansas will be the twelfth state to restore the Bible to her schools by mandate of law. With the Bible in daily use for the 500,000 children in the common schools of Arkansas, 40,000,000 Americans,—a third of our population,—will thus have the Bible in all their schools by plain law.

Authority and Progress

WHEN a surveyor turns to a table of logarithms he submits to authority, yet he never dreams that this is limiting his freedom or atrophying his intellect. To him this authority is simply a time saver, a conserver of energy, a safeguard against possible blunders in long, intricate calculations, a means of rapidly getting on with the work and a wise use of the efforts and experiences of others. Such an authority guides rather than binds and the recognition and constant deference to it enlarges the capacity for work. All readily agree to this use of authority and its benefits.

God's word, the Bible, asks nothing more or less than this attitude and use. The worker in the domain of religious truth and moral values can and should so regard and use it. It is the accumulated experience of the moral and religious life of the most gifted (religiously) people of the world's history. It reveals their religious and moral history for 1400 years. Entirely apart from any factor of special revelation this is the most significant body of experience left to us by the past. With the fact of special revelation it becomes vastly more useful.

Such a use of it does not limit intellectual activity. It simply aids it by relieving it of kindergarten processes. There are some things in the realm of religious and moral facts that should become to the thinker what the tables of logarithms are to the mathamatician, the surveyor or the astronomer; matters settled and accepted as universal truth, that can and should be accepted and used to facilitate further search for truth. Such facts are the being, personality, transcendence and imminence, and the moral character of God, as well as his providential governance of the universe. In the realm of morals that polytheism, idol worship, Sabbath desecration, profanation of the divine names, murder, adultery, stealing, lying and covetousness are eternally wrong and destructive of human life and character. And that their opposites are necessary and beneficial both to the individual and society.

The vitally important questions of today, as they have been to every age, are, what are these fundamental virtues and vices, as they emerge in present life; and how can these accepted facts lead to a larger understanding of God and the universe? We make no more progress in determining what is the truth, the right and the profitable thing to do, if we insist on going back in every generation and dealing anew, by unaided effort, with these fundamental verities before taking up today's problems, than a student in astronomy and surveying would if he insisted on calculating his sines, cosines and tangents before applying them to his practical problems. But too often the theologian, the philosopher, the moralist and the economist are guilty of just that folly and refuse to make any adequate use of past experience and knowledge, whether it has been accumulated by revelation, inspiration or human experience. The vital unsolved problems of today consequently suffer neglect while they waste time trying to verify all of the work of the past or to change all of its conclusions in the interest of some half-digested theories of their own.

What the age needs is thinkers and workers with humility and wisdom enough to use the experiences and accumulations of the past as points of departure in the discovery of larger circles of truth and more beneficial applications of the eternal principles of right.

Especially do we need this spirit in the domain of civics. It should be an accepted truth that God rules; that all authority is derived from Him; that he has revealed the fundamental moralities, and that the task of statesmen today is to use these age-old truths to guide them in the construction of modern states and present day laws. Such a use of authority neither cramps nor hinders any true worker but makes real progress possible in every generation.

Objections to the Christian Amendment

(*Continued from page 5*)

was religious liberty and Christian toleration to the fullest degree. The equality aimed at was an equality between the different sects of Christianity and an equality of religious liberty for all religions or no religion. But that these other religions should have equal rights and powers to shape the laws and policies of the nation never entered into the heads of the founders of the nation, except perhaps the few who were sold to French atheism. Such fancied equality would simply result in the negation of all civic religion or the establishment of atheism.

Contrary to New Testament Teachings

Christ and the Apostles, say such objectors, did not seek the help of the state in founding Christianity and we ought not to do so either. And it might be added by way of explanation, they were engaged in founding the Church, and the time had not come for building Christian states. But any correct interpretation of the New Testament will yield these facts.

1. That Jesus and the apostles accepted the Old Testament and its teachings of the Kingdom of God. And that two-fifths of that Testament dealt with the political phases of religion.

2. They were chiefly concerned in building into this concept the Christian Church, and the time was not ripe to discuss Christian states and governments but they laid down the fundamental principles. These can be easily recognized in their teachings.

They are: (a) God is the source of all authority, (b) all authority in heaven and in earth was committed to Jesus Christ, (c) the Bible is the supreme law of God, (d) rulers are the servants of God, bound to do his will, (e) subjects must obey them in all just laws for conscience sake.

3. Paul more than once appealed to the civil government for protection while prosecuting his labors. We doubt not that the other apostles did the same.

Christianity Needs No Such Help

The most cogent answer to this objection is that it is the state that needs the help of the Christian religion and of God more than religion needs the help of the state. It can obtain that help only by the profession and practice of Christianity in its own corporate life. It cannot depend upon it because of the presence of Christians in its citizenship. The case of Lot in Sodom illustrates the fact that such citizens may postpone the vindication of God's laws but when communities go beyond endurance God has a way of removing his people from the doomed society. This is illustrated by the escape of the Christians from Jerusalem before the final battle which destroyed it.

To gain its greatest triumphs in social righteousness the help must be reciprocal. The dependence is mutual.